

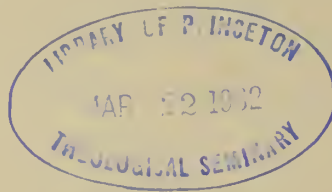
THE CHRONICLE

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No. 79.—NEW SERIES.]

JULY, 1898.

[PRICE ONE PENNY.]

**THE MISSIONARY MOTIVE.
THE NEED FOR MISSIONS IN TRAYANCORE.**
BY HAROLD T. WILLS, M.A., B.Sc., F.G.S.,
OF TREVANDRUM.

THE words that occur to the writer on commencing this article are St. Paul's unanswerable questions in his letter to the Romans (chap. x. 13—15).

“How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?”

The Apostle has been laying emphasis on the fact that salvation is through Christ alone, and that confession of Him with the mouth, as well as heart-belief in His Divine nature and mission, are necessary conditions. To all who accept these fundamental facts there can be no possible doubt as to the need of Christian Missions. But there are many who do not accept this position. They may believe that salvation is through Christ alone, and yet that, somehow or other, whether they know Him or not, all truly good men will finally be saved; the atoning sacrifice of Christ for all being efficacious on their behalf in some occult manner. They believe that so long as a man is truly sincere God will accept him. Granting this for the sake of argument, it remains to be

asked, how many would be affected by it? How many amongst the “heathen” may be called “sincere”? That there are such is known to all who have had dealings with those outside the Kingdom of Christ; but a short experience among educated and enlightened Hindus, for example, is enough to convince one that they are very few and far between, and that they, sooner or later, make an open profession of faith in Christ; their very sincerity and love of truth demanding such an acknowledgment as soon as their minds and hearts have become enlightened under the preaching of the Gospel. We rejoice to believe that in every nation he that feareth God and worketh righteousness is accepted of Him.

This, however, leaves the main question untouched. How about the masses? It does not require very much acquaintance with the people of such a town as Trevandrum, where the writer works, to learn that by far the largest majority of them are governed by any other ideas rather than those of righteousness. They may be very pious after the fashion of their religion, but this, whether Hindu or Mohammedan, is of the most degrading kind, and the more devoted a man is to his religion, the more deleterious is its effect upon him. Here, as in most parts of India, the educated have virtually given up all faith in popular Hinduism, but are greatly attracted by the speculative philosophies of the various schools of

Hindu teachers, the most popular being those that have an atheistic turn. But these philosophies are mere mental exercises and have practically no effect on the lives of men. It is a very common idea of some nowadays that Hinduism, Mohammedanism, &c., are in their way as good as the religion of Christ. This is a grand mistake. Their practical influence is almost wholly for evil. The only real light in India comes from the Bible, and Hindu reformers, recognising this, are now borrowing much of its holy teaching, and, dressing it in a Hindu garb, are parading it as their own, amid the plaudits of men who reject the Bible itself. Below the more enlightened Hindus, Mohammedans, &c., there is an immense host of the most degraded people, whose worship is best called demon-worship. They know no refining, helpful influence, and have no ideas of justice, truth and right. They are enslaved, body and soul. Of these, even a Hindu Commissioner has said, there is no hope for them in Hinduism. Christianity alone, or rather, the Christ alone, can meet their need. It is among such that here in Travancore Christianity is working such wonders, and it only needs a slight observation of the immense improvement in every way that these poor people undergo, when reached by the Gospel, to persuade any honest open mind that the one remedy for the woes of men is the simple, pure Gospel of our Lord and Saviour Jesus Christ. It is worth giving up one's life to see the change that comes over these poor people even in the course of a few months; and if this were all the fruit of the, after all, very small expenditure on foreign Missions, both in lives and money, it would be worth it all a thousand times over. Men applaud the waste of millions in a murderous war who affect to deeply deplore the expenditure of a few thousands in saving men's lives. Oh, away with such canting hypocrisy!

In the above I have laid much emphasis on the outward effects of the Gospel, not because these are, by any means, the most important, but because they are signs which any man, not entirely blinded by prejudice and enmity, may note and understand. Where the truth is there is liberty; without it there is none. Here, in Travancore, there is practically no liberty save to do wrong; no voice is lifted against oppression and wrong; the most unblushing corruption is allowed full sway, save as all is brought under the direct or indirect influence of the Gospel of Christ.

Though Travancore is one of the best worked districts in India, yet this very fact, coupled with the

poverty of the people and their increasing numbers, renders it necessary to rely on outside help for some time to come. Many new chapels and schools are constantly needed, and, of course, sites for their erection. Also many general "institutions" indispensable to the rearing of this great family. All this means a necessity for increased practical sympathy from our friends at home. If ever there was need to support Missions, it is now. And help rendered now is worth twice or more than that given in ten years' time.

In Travancore itself we are overburdened with having to establish large general institutions for the benefit of the whole Mission. It is useless to expect much help from the people. They cannot give it. Then, too, the general evangelistic work suffers greatly from lack of means to employ and train workers. We lose many of our best men because of our inability to support them. We could to-day reach many thousands of the people who are so far not touched had we the needed funds. Truly the Christian Church, as a whole, needs to be roused up to the pitch of self-sacrifice if the world is to be brought within sound of the Gospel before Jesus comes. We want consecrated men, women, and money here, where some of us are sorely overworked and pressed down with anxiety. Do not disappoint us.

Let those who think that there is no need for Christian Missions say openly what is in their minds. There are men who say: "Why seek to lift up and educate these people, and teach them they have rights as men, and so make it less possible for us to trample on them? They are worse than the dust beneath our feet. Let them perish, that we may enter upon their inheritance. Am I my brother's keeper?" And so they curse the missionary and his message. But those who love the Lord will ever have before them the tender words: "Inasmuch as ye did it unto one of these least, ye did it unto Me."

"Go ye into all the world and preach the Gospel to every creature."

How corrupt the Lama government is, and how ripe for ruin, is shown by the fact that nowhere do so many deaths by poison take place as in this centre of degenerate Buddhism, with its 50,000 inhabitants, 30,000 of whom are Lamas. Poisoning appears to be a common custom and a recognised resource of government among the Lamas of this priestly state. The higher Lamas in Lassa get rid of all suspected persons by poison, and are themselves constantly on the watch against similar attacks. Through all Tibet and the neighbouring regions poisoning has become a popular crime.—*Evangelisches Missionsmagazin*.

NOTES FROM HEADQUARTERS.

FROM THE FOREIGN SECRETARY.

THE Deputation to various parts of the mission-field have presented their confidential reports to the Directors. These reports have now to be considered in detail, and in the autumn some of their contents will come before the constituents of the Society in the form of fresh appeals for help. New Guinea, the South Seas, Madagascar, and South Africa are all, in one form or another, presenting claims for special consideration which arise out of new conditions of life and work. It is quite true that haste to change and frequent change are signs of weakness rather than of strength, but it is also true in work abroad, as in work at home, that the world moves rapidly, and that methods which were well adapted for the attainment of certain ends a generation ago are often quite unsuited to the needs of the present hour. The stereotyped speedily becomes the antiquated, and the antiquated is next door to the obsolete. Missionary societies must, therefore, if they are wakeful and on the alert to make the influence of Christianity adequately felt as the most powerful and the most valuable factor in forming and in directing newly-awakened thought, and in shaping the character of new conditions of society, be constantly prepared to make such fresh provision as is required to meet the intellectual and moral needs of the hour. One of the most important objects of special visits of inspection and inquiry to the mission-field is to take note of the changes and to consider what new provision is required to meet the new conditions of life and work.

MEANWHILE, one member of the Deputation, who has for a time been cut off from his usual close contact with the work of the missions in India and China, has come home to discover that events have been moving forward in both those countries, without waiting for his return. The extension of mission work in India is more marked every year, and the needs of that great field have certainly not yet reached their maximum. In China the changes of the past two or three years have been bewildering. One asks with great anxiety, What is to be the effect on mission work in North China of the rapid advance of Russia? One hears from Central China of the manifestation of a desire amongst the most conservative classes of the population to obtain the western education which they have hitherto affected to despise. The opening of Hunan to Christian effort means the beginning of a new opportunity, which has very large possibilities. Even so small and limited a matter as the cession to Great Britain of the territory on the mainland opposite to Hong Kong will probably bring new and important responsibilities upon the Hong Kong Mission. It is evident that the Society, in common with other missionary societies, must be prepared for vigorous advance in the Celestial Empire.

THE news from Madagascar continues to be of a fairly satisfactory character. While the Jesuits are pouring in a very large force of priests and teachers, and are giving abundant evidence of their determination to capture the country for the Roman Catholic Church, our missionaries are receiving fair treatment by the Government, and are enabled to carry on their work among the people with a freedom unknown for many months past. The Paris Missionary Society is sending out an important

deputation this month to consider the position and to arrange the work of the French Protestant Mission, with the earnest desire that it may be brought thoroughly into accord with the work of the English Protestant missionaries. The members of that deputation appeal to us that the prayers which were offered by English Christians on behalf of the deputation from this Society which visited Madagascar last year may be continued on their behalf, so that they may be kept from making mistakes and may be enabled to accomplish the difficult task which has been imposed upon them. The conviction seems to be gaining ground among the French missionaries that the continuance of the English Mission in Madagascar is essential to the continuance and the progress of Protestantism in the island.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

It does not seem to be generally understood that our annual income is still considerably less than our annual expenditure. A reference to the report and balance-sheet published last month will, however, show that the past year's expenditure was £12,657 in excess of last year's income. The most cursory reading of the same report will make it manifest that no reduction of expenditure is likely—if, indeed, it were possible—during the present year. We need, then, £12,657 more income this year than last; and, if we get that, we shall still have the adverse balance of £8,416 with which we began this year to deal with. For a clean sheet next May we need, then, £21,000 additional. Will all our auxiliaries and friends try to raise this sum?

MANY appear to think that we are well off because of the large Centenary Fund which has been raised. This is not the case, as is clear from the following statement:—

Centenary Fund, received up to March, 31st,	£102,156	2s.	10d.
Appropriated to Deficiencies (1893-4 and 1894-5)	£12,555	4	11
" " at close of 1897-8	7,600	17	11
Expended in raising the Fund	1,950	0	0
Grant to Institution for the Education of			
Daughters of Missionaries	50	0	0
Invested to provide Fund for Expenditure on			
Mission Buildings	25,000	0	0
Invested to augment General Working Fund	25,000	0	0
	£102,156	2	10

The only amount available is the unexpended part (£16,000) of the £25,000 appropriated for Mission buildings, and that can only be used as new buildings are required. Some £3,000 more is still promised for the Centenary Fund, about half of which is due this year.

It remains, therefore, to make known our position and need. Surely if that is done we shall find the necessary funds forthcoming. The following words of the late Vice-Chairman of our Board seem to me to deserve careful reflection:—

"I know many of our churches are poor and deny themselves; but Congregationalists are largely of the middle or comfortable classes. Would the following estimate not be much under the mark? Suppose we have 200,000 church members; if one-twentieth of these gave up £5 a year each from luxuries, that

would produce £50,000. If our churches showed such a spirit, it might evoke large gifts from the wealthy, while home missions would benefit also."

"The other day a football match at the Crystal Palace cost, it is said, £25,000, and the six major sports of the country are put down at £60,000,000 annually. By all means let our young people enjoy God's good gifts for the healthy development of their bodies and minds, but are we fairly apportioning the money spent on pleasure and missions? Does our missionary enthusiasm pale before our earnestness in pleasure-taking?"

A CORRESPONDENT in Yorkshire sends the following note, which I venture to commend to Sunday-school superintendents and teachers:—

"Enclosed is cheque, value £11 9s. 6d., being amount collected by our Sunday-school in the boxes during the year. This, with the amount collected by the cards, makes the total for the year £21 1s. 6d., which for a school like ours, with not more than 100 average attendance, is very satisfactory. If all the schools connected with the Congregational Union of England and Wales were, on an average, doing the same, it would make the amount raised by our scholars over £90,000, and it could easily be done if our teachers and superintendents realised the need for it. About twelve years ago our school only raised about £1 10s.; this year it has as easily raised the enclosed sum, and the school is in a healthier condition because of it."

ARTHUR N. JOHNSON.

PROCEEDINGS OF THE BOARD.

Board Meeting, May 24th, 1898.—Rev. THOMAS GREAR in the Chair. Number of Directors present, 62.

The Rev. R. Wardlaw Thompson introduced the Rev. A. and Mrs. Pearse, of Kerepunu, New Guinea, whose deeply interesting and valuable work he had had the pleasure of bearing witness to from personal observation. Testimony was borne on every hand to its solidity and thoroughness. Mr. Pearse had been very successful in gathering large schools, and, what was still more difficult, had directed without friction and with the happiest results the labours of a body of South Sea Island teachers. Dr. and Mrs. Fahmy had returned from Chiang Chiu, Amoy. Dr. Fahmy had laboured continuously for eleven years, and had gained credit and respect among the rulers of the district, as well as among the common people—a very happy combination in a Chinese mission. Miss Kerr had been labouring at Tientsin and Yen San, and it was a great grief that home claims called her away, at least for a time. The Rev. A. J. Wookey and Mrs. Wookey had been known for many years in connection with the Society's work in South Africa, latterly at Lake Ngami. Mr. Wookey was one of the most competent Sechuana scholars, and on his return to Bechuanaland would be engaged in Bible revision work. Mr. Stowell Ashwell, who is about to return to Madagascar to resume the superintendence of the printing office, had been described as the "universal provider" of Antananarivo, for through his kindness the missionaries were relieved from many business worries and their needs

provided. The printing work done was a credit to any society or any business firm, and was indeed turning out the best work of the kind in the country. Mr. Thompson also introduced Miss Wills, of Sydney, formerly Treasurer of the Ladies' Auxiliary, and one of the most earnest, devoted workers in connection with the mission cause, who had done a great deal to increase interest in the Society's work, as well as being herself a liberal subscriber to its funds. Mr. Daniel Lazarus, B.A., head master of the High School, Vizagapatam, was both welcomed and valedicted. Mr. Thompson stated that Mr. Lazarus had held his position for years with credit to himself and with the thorough confidence of the Mission as a whole.—The missionaries briefly addressed the Board in reply. Dr. Fahmy stated that two of the students whom he had trained were in charge of the dispensary in his absence.—Miss Kerr said she had spent five happy years in the service of the Society, and the happiest time had been the two years spent in the country district of Yen San, where, during that time, the number of Christian women and inquirers had grown from thirty to 120.—Mr. Pearse gave the striking testimony that when he went to New Guinea ten years ago there were no Christians, whereas now there were between 600 and 700 church members. He urged the opening of an inland mission in New Guinea.—Mr. Lazarus mentioned that, apart from the work of the High School on week-days, there were some 400 scholars in the Sunday-school, the children coming without hope of reward, as in some English schools.—Miss Wills said she was anxious to learn all she could, for the guidance of the Australian auxiliaries, of the methods of work of the Ladies' Examination Committee and organisation of the Society's home work.—The friends were commended to God in prayer by the Rev. W. Bolton, M.A.

The Home Secretary read the names of the new Directors present, to whom the Chairman gave a cordial welcome.

Mr. F. H. Hawkins, LL.B., of Wrexham, was elected Chairman, and the Rev. W. Bolton, M.A., of Acton, Vice-Chairman of the Board for the ensuing year.

Votes of thanks were heartily accorded to the retiring Chairman and Deputy-Chairman; to the Rev. J. Morgan Gibbon, the preacher of the annual sermon; and to the various speakers and helpers at the anniversary meetings.

The Auditors for the past year, Messrs. W. Edwards, Jun., Arnold Pye-Smith, J. McLaren, and W. G. Wilkins, were heartily thanked for their services, and were asked to render similar assistance to the Board during the ensuing year.

The Foreign Secretary presented advance copies of the reports of the Deputation to New Guinea, the South Seas, Madagascar, and South Africa.

Board Meeting, June 14th, 1898.—Mr. F. H. Hawkins, LL.B., in the Chair. Number of Directors present, 83.

The Chairman briefly thanked the Board for the honour done him in electing him to the chairmanship, and referred in grateful terms to the action of his partner, a member of the Church of England, deeply interested in the Church Missionary Society and other mission work, who had most readily and heartily consented to Mr. Hawkins' acceptance of the office.

The Foreign Secretary introduced Mrs. Roby-Fletcher, President of the Ladies' Auxiliary in Adelaide, who had been called to mourn the death of a son whom the Society had hoped to see in

its service; Dr. Sidney Jones, of Sydney, who had shown many kindnesses to the Society's missionaries passing through Australia; the Rev. C. Jukes, who had been working in Madagascar since 1866, and had now been called home through the continued serious illness of Mrs. Jukes; the Rev. T. E. Slater, of Bangalore, South India, where he had engaged in peculiarly valuable work among educated Hindus by lectures, writing, and personal interviews; Miss Craven, who had done splendid work as the head of the Girls' Central School, Antananarivo, where, under the new conditions, such work had become imperatively urgent; Miss Schultze, who, with the help of Miss Moore, had brought the Girls' Boarding School, at Papauta, Samoa, to its present satisfactory and hopeful position; Mr. J. N. Farquhar, M.A., who had done special work among the young men in Calcutta; and the Rev. J. Levitt, who had undertaken the pastorate of Hastings Chapel, Calcutta, besides helping in the Institution, and doing evangelistic work in the bazaars. In the case of Mr. Jukes, Mr. Thompson stated that his district, more than any other, had experienced the bitterness of the recent troubles. The seizure of chapels, and the judicial murder of numbers of men in prominent positions in the mission, was a most harrowing story. There was no one for whom the Deputation felt so keenly in the troubles he was passing through in sympathy for his people. Happily he had lately seen a change for the better.—Mr. Jukes referred with sorrow to the death of his colleague, the Rev. J. Wills, only four days after their arrival in England. Up to the time of leaving Antananarivo, he (Mr. Jukes) counted 500 persons in his district who had been killed or executed during the time of terror which followed the outbreak of rebellion against French rule. No doubt a great many of these were rebels, and suffered the penalty of their folly; but many were perfectly innocent of any sympathy with the rebellion, and they suffered through the intrigues of the Jesuit priests.—Mr. Slater thought the prospects of work in India were never brighter than now. All places were open to the Gospel, and that alone could give character and stability to the people.—Miss Craven mentioned that, five years ago, when the new Girls' Central School at Antananarivo was built, there were less than 200 scholars, whereas now there were 330 on the register. Miss Craven dwelt upon the importance of appointing a French lady teacher, and the establishment of a girls' boarding school.—Miss Schultze showed how early fears regarding the establishment of the Papauta Central School had proved groundless. A similar school ought to be started on the island of Tutuila.—Mr. Farquhar said that, during the last few years, the theological classes at the Institution had been more thoroughly organised than ever before. There had been a complete change in the attitude of Hindu women towards the women missionaries. Also, he dwelt upon the rapidly increasing opportunities for direct religious teaching amongst educated men in India.—Mr. Levitt stated that his faith in educational mission work had been increased by personal experience. He also gave an account of the useful work done by the Industrial School, left in his charge when Mr. Le Quesne returned to England.—Dr. Sidney Jones said he was conscious of the very great work the Society was doing, and it was a privilege to be permitted to do something for its advancement.

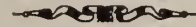
The resignation of Dr. G. S. Walton, of Hiau Kau, Central China, was received with regret.

The Directors expressed sympathy with the bereaved family of the late Mr. F. Livens, of Leicester, for nine years a Director of the Society.

The Foreign Secretary reported the death of Mrs. Lewis, of Bellary, on May 20th.

A deputation was appointed to represent the Society at the World's Third Sunday School Convention, July 11th to 16th.

The Rev. W. J. Edmonds, of Madagascar, was appointed to succeed Mr. Gillies at Quilon, Travancore. Offers of service were accepted (subject to medical approval and to her passing the usual examination) from Miss A. D. Sibree, daughter of the Rev. J. Sibree, of Madagascar; and from Mr. A. L. Greig, a missionary connected with the National Bible Society of Scotland, who has been labouring in Hankow. Mr. Greig was appointed to join the Central China Mission.



FROM THE ACTING SECRETARY OF THE WATCHERS' BAND

BY the time these notes appear Miss Jessie Balgarnic will have assumed her duties as the Secretary of the Band. All communications should accordingly be directed to her at the Society's address, 14, Blomfield Street.

As Acting Secretary two things have much surprised me—(1) the want of information among the churches generally as to the object and methods of the Band; and (2) the prevalence of the ideas that daily prayer according to the rota, *only suggested* in the List of Missionaries, and the holding of a frequent meeting, are indispensable parts of the organisation. I have actually found branches ceasing to exist because of these misapprehensions. I would therefore ask for attention to the pledge, whose terms are:—"I will endeavour to pray each week for the work of the London Missionary Society, and as far as lies in my power to further its interests." If all our Watchers would make this known, there might at once be a large increase in our numbers.

COPIES of the Sixth Annual Report are ready, and will be supplied in such numbers as may be required to any Secretaries who will write for them. The Library Catalogue has been revised and reprinted. It gives the rules for borrowing books, and should be widely asked for. Its price is 1d., post free 1½d. Should not every branch make use of the Library? We are anxious for many more orders for the new Manual; price 4d. or interleaved 6d.

THE following new branches have been formed:—

<i>Branch.</i>	<i>Secretary.</i>
Dalston (Shrubland Grove)	Miss L. Bridges.
Gravesend (Milton)	„ Barfield.
„ (Princes Street)	„ M. E. Hope.
Blackburn (Four Lanes)	Mr. R. E. Cronshaw.
Brighton (Clifton Road C.E.S.)	„ F. W. Hyslop.
Gomshall	Miss Amy King.
Huddersfield (Hillhouse)	„ E. M. Stevens.
Carluke, N.B.	„ J. A. Paterson.

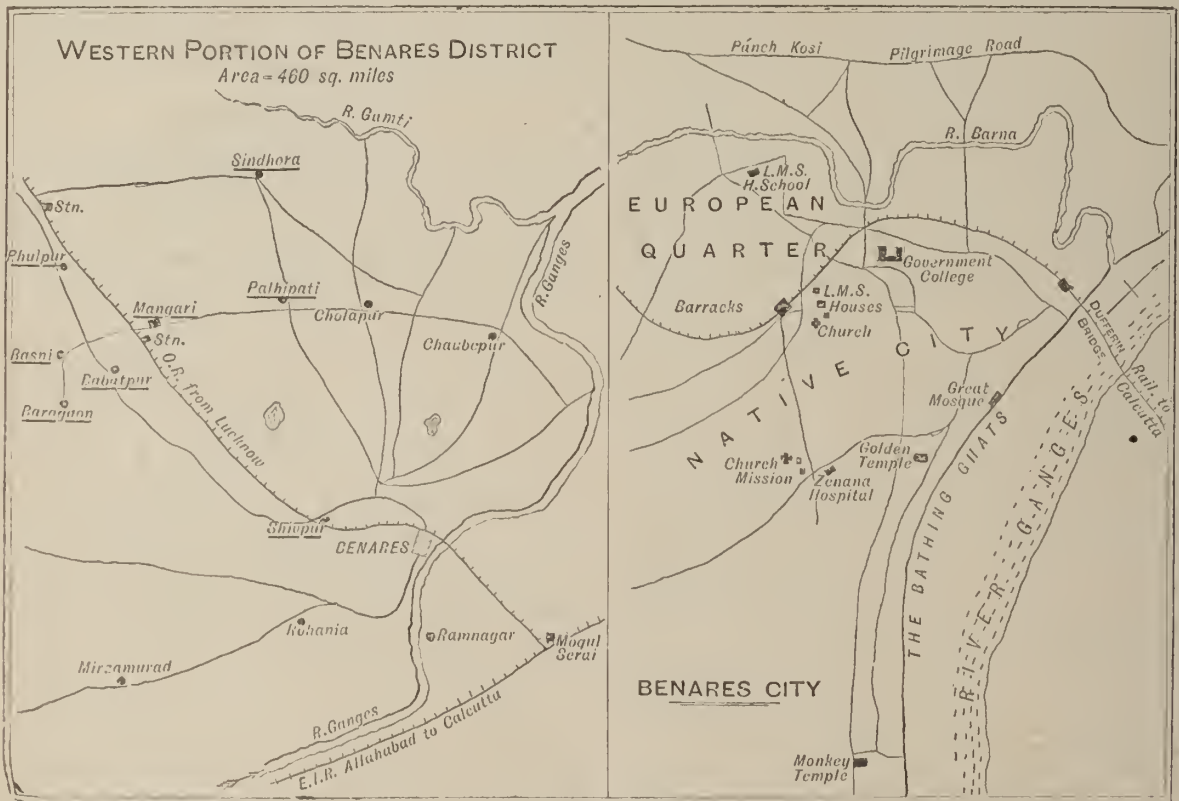
BENARES: CITY AND DISTRICT.

BY REV. A. PARKER.

THE pioneer missionaries to Benares made their journey thither from the port of Calcutta by boat, and took a month to thread the 850 miles of winding river which then formed the great highway. Now it takes us only seventeen hours to race over the 450 miles of railway which links the two cities together. And yet it is doubtful if there is much change in the outer aspect of this wonderful old city since the Rev. Matthew Adam, the first L.M.S. missionary, went to reside there in 1822. European civilisation has reached it, and has its landmarks in the great steel bridge over the

and is worshipped as such. It suffices only for the weary pilgrim to reach the city, to cross the sacred boundary, and then, if he die only in its outskirts, with hardly the temple spires in view, all is well with him.

Now this remarkable city, with its 200,000 inhabitants and its hundreds of thousands of pilgrims, could not fail to attract Christian men and women to it, and so for more than seventy-five years there have been missionaries at work there. As has been said already, the first L.M.S. missionary arrived in 1822. The Baptists were a year before us, and the C.M.S. followed a year or two after. Without doubt the first and truest impulse of a Christian in a heathen land



Ganges at the north and the tall chimney of the new water-works at the south end of the city, but all that lies between these two points is as of old. From end to end of that long three-mile crescentic river-bend stretches the same succession of bathing ghats, temples, porticoes, monasteries, and shrines, and up and down and in and out passes the same motley crowd of pilgrims and traders, devotees and frauds. As of old, Benares is still the throbbing heart of Hinduism, and draws to herself in never-lessening streams the fervent piety, the passionate devotion, and the spiritual yearning of the millions of India. For the city is not only the home of shrines and of deities, but is a shrine and a deity in itself,

is to preach, to herald forth the message of the Cross, and that is what our missionaries did from the first. It was not without some fears and misgivings, and there were those among Christians even who condemned it. Bishop Heber, who visited Benares two years after Mr. Adam arrived, speaks in his journal very strongly against street preaching, and declares his intention of preventing Church missionaries from engaging in so dangerous a method of work. It was done, however, and by Churchmen too, and is still being carried on daily in the city, and during all these years no case has been known of a disturbance having arisen through street preaching. Every day now the traveller may find, in

the more crowded parts of the city, little clusters of men gathered round two or three preachers—an Englishman, made hideous with huge pith hat and blue goggles, and a native helper or two. The Scriptures are read, a native hymn sung, tracts distributed, the Word faithfully preached, and sometimes a warm but good-natured discussion carried on, while all round the little circle surges the jumble and hubbub of the city traffic. In this way, by faithful men, many of whom have now gone to their rest, the Word has been preached through many years, not altogether without fruit, though scanty; indeed, has been the harvest.

Our earliest missionaries began to teach the young, and

after Christ; and often it is here that the imposture, the folly, the weak absurdity of idolatry gets its deathblow in many a young Hindu's heart. Here, too, our Christian lads get their training, and the future catechists, teachers, and pastors are prepared in part for their warfare.

To keep our Christian lads and train them for service we have a boarding-house, where, under the eye of the missionary and in charge of a Christian teacher, they give attention to study, and at the same time are preserved from the contamination of heathen vice. For them as they grow older, and for converts who are fitted for such service, there is a training institution for preachers, which again provides



BENARES CITY.

the boys' schools, begun by Mr. Adam and carried on by his successors, grew till they were amalgamated to form the High School—at one time a college—which now forms one of the most important branches of work in the city. There 250 lads and young men meet day by day, and come under the immediate and constant influence of the missionary and his Christian helpers. It is an educational institution of no mean standing, and the secular teaching is permeated with the true spirit of Christian life. No boy can pass through the school without receiving a thorough training in Scripture, and often the missionary in his classroom, over a Bible-lesson baptized with prayer, draws out the hearts of his lads

work for the missionary, who must, indeed, be "thoroughly furnished unto all good works."

The ladies' work in the city—in the zenanas, the schools, and the suburbs—requires an article all to itself. By its means the mothers and the future wives of our boys in the schools are being led to understand the Gospel, and to truly sympathise with their sons and husbands in the struggles they are sure to have with error and darkness. With nearly 1,000 girls in their schools, and hundreds of women-and-girl pupils in the secluded zenanas, our ladies and their helpers have a great work in hand.

But Benares is by no means the whole of our field, but

only its headquarters. Round the city is an extensive district, wonderfully fertile and densely populated. Omitting the city, there are 700,000 people crowded into its nearly 1,000 villages. Of these only one contains 10,000 inhabitants, and very few so much as 5,000. The majority have from 1,000 to 100, or even 50 people in them, and usually consist of a group of mud huts, with one or two rough brick houses, set in the midst of a rolling expanse of richly-cultivated land. During the cool weather, from November to February, the missionaries make long tours through this country, which is intersected by several hard, broad roads shaded by fruit trees. Along these roads the slow ox-waggons transport their baggage, and under the broad trees are set up the white tents which are their homes for weeks at a time. Tramping for miles over the fields on either side of the road the most distant villages are reached. The Word is preached, medicines and Scriptures are distributed, and in the cool evening the magic lantern is called in to repeat to the wondering eyes of these ignorant and neglected folk the Gospel story which has been brought to their ears. In this way for many years our missionaries carried the Gospel to these distant villages. But these casual visits, often repeated at long intervals, did not satisfy them, and again and again they have tried, especially during the last twenty-five years, to establish and carry on permanent and regular work among these outlying villages of our great parish. A house was bought, teachers settled, schools opened, and filled. Then changes, inevitable and disastrous, came, and all fell to pieces, to be attempted again and yet again. At last, in the beginning of 1893, Mr. Theobald settled down at Mangari, twelve miles to the north-east of Benares, our first settled missionary for this wide district, and a year after his sister joined him. They have been at work now for nearly five years, and have around them a band of earnest workers, with schools in several villages, settled preachers in two out-stations, and heaps of energy and enthusiasm to carry on their work to even wider limits. Thus far the record. Let me finish with one or two items. The first is this: Across the river from Benares city is a portion of the district with over a quarter of a million of people without any missionary, school, or teacher, and rarely visited by preachers of the Gospel—a stretch of country 400 square miles in extent, much larger than many English counties, positively bereft of the Gospel. Secondly, in the part of the district on *this* side of the river, the L.M.S. is the only society with any settled missionary, so that the whole land is before us. Further, through this densely-populated tract of country, following a line midway between the river and the present railway, a new line of rail is being opened which will make new stations possible and easy of access. Commerce and civil government go ahead. The Gospel only lags behind.

I am at present living in a small town in Worcestershire, and I cannot help comparing it with the city and district I

have just been describing. Here there are about 7,000 inhabitants. For them every Sunday nine churches and chapels throw open their doors, and a good dozen ministers devote themselves to their instruction. There are, in addition, Sunday-schools and religious societies, and a whole array of Christian agencies all at work in this little town, which is by no means more favoured than its neighbours. In Benares city, with 200,000 people, there are four churches where the Gospel is preached in the tongue of the common people and six European ministers. In the district north and west of the city, with 500,000 inhabitants, there is one mission station with one missionary and his sister. In the eastern half of the district, with over one quarter of a million of people, there is no church, no school, no missionary, no light at all.

WALTHAMSTOW HALL.

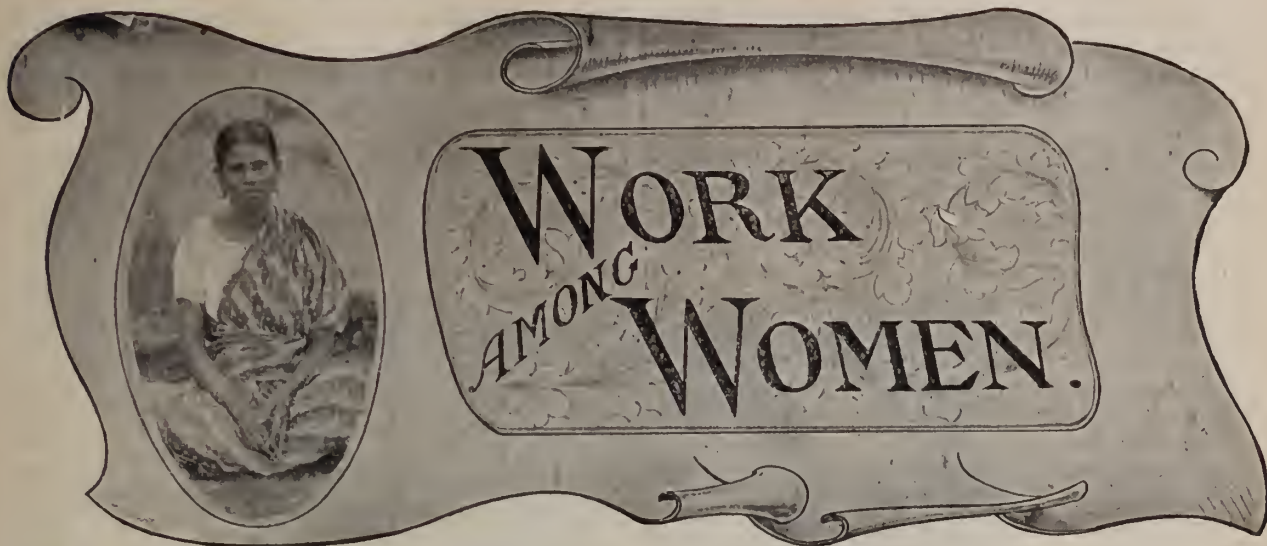
THE annual business meeting of the Institution for the Education of the Daughters of Missionaries, Walthamstow Hall, Sevenoaks, was held in the Board-room of the London Missionary Society, 14, Blomfield Street, on the afternoon of Thursday, May 19th, Evan Spicer, Esq., J.P., in the chair. The meeting having been opened by prayer, reports of the year's work by the President (Miss Pye-Smith) and the Lady Principal (Miss John) were presented, and a financial statement made by the Treasurer (William Edwards, jun., Esq.). The balance brought forward from the previous year was £228 13s. 8d., the year's receipts £4,719 16s. 8d., expenditure £4,885 9s. 7d., leaving a balance to carry forward of £63 0s. 9d. An appeal was, however, made for increased annual subscriptions, as the balance in hand was not due to ordinary sources of income, but to a balance on the Special Donation Fund, which could not be relied upon in future, and without which there would have been a considerable deficit.

Reference was made in the reports to the double loss the Institution had sustained during the past year in the resignation of Miss Unwin, for nearly twenty years its Lady Principal, and the death of Mrs. Pye-Smith, for more than forty-five years the devoted honorary secretary of the Institution. Miss John reported satisfactory progress in study, and much cause for thankfulness as regards the health and well-being of the pupils.

The adoption of the reports and financial statement was then moved by Rev. Geo. Cousins, seconded by the Rev. Thos. Grear, and carried unanimously. This was followed by a resolution put from the chair, and seconded by Miss Scott, endorsing the list of committee and officers. Carried *nem. con.*

The Treasurer having moved a vote of thanks to the Chairman, the meeting was closed with the Benediction.

FOR the fourth time the Paris Missionary Society has finished its financial year without a deficit. There has been an extraordinary growth of interest in missions among the French Protestant churches during the last four years. But the magnitude of the tasks which keep opening before the Society will need an ever-increasing income to keep pace with them.—*Journal des Missions Évangéliques.*



LIFE IN THE ALICE MEMORIAL HOSPITAL.

BY MRS. STEVENS, OF HONG KONG.

IN the autumn of 1891, before coming out to take up the matronship of the Alice Memorial Hospital, Hong Kong, I was warned that nursing, as understood by English people, there was none. I was to take up the care of the women's ward, and to help the medical missionary superintendent to organise work in the male wards as far as possible. Dr. Thomson was most willing to give everything I asked for and found necessary for ward work and the comfort of the patients. In the women's ward there was already a matron, Mrs. Kwan, a Chinese lady of wonderful intelligence and ability, born, one might imagine, hundreds of years before her time in China; but of nursing, as we understand it, of course she knew little. Also as helper she had commenced to train a Mrs. Wong, the widow of a native preacher or catechist. The work of the wards, cleaning, &c., was done by coolies.

In the male wards no woman's foot had ever trod. It gave me no comfort to be told that the patients would not know whether I was a man or a woman, and I entered tremblingly under Dr. Thomson's wing, at first only to take pulses and look round to see what was needed; and I may as well say at once that nursing has never obtained a footing in our male wards, nor, as far as I can see, ever will. Indeed, unless men can be trained for this work, I do not even think it would be desirable. The coolies, who are well trained and intelligent enough, wait upon the men; the students do the dressings and watch the cases; and of late days at the A.M.H. an intelligent young lad, who has been made ward master, gives medicines, &c., while I provide clothing, bedding, &c., and see that they are used.

Two months after my arrival Mrs. Kwan, whose health

had been failing for years, was obliged to resign, and I was in a great measure left to my own resources, as Mrs. Wong knew not one word of English; and although immediately on my arrival I had taken up the study of the language as well as the practical work, yet of course I could not speak at all, even to say "Good morning" properly, and my assistant had but little of the nursing. For instance a woman died during the night unexpectedly; the nurse thought she was dead, but did not dare to go near to see. Again, on visiting the ward one bitterly cold evening, I found a little child who was being tapped for dropsy lying utterly without covering on the edge of his hard bed, crying most bitterly, while at the other side of the ward sat the nurse, comfortably wrapped up in many jackets, reading aloud from the Bible to some women, who were listening earnestly, but all without one thought of pity or care for the poor afflicted little one who was enduring such bitter suffering; and I am sure I was considered a very secular person indeed to interrupt the reading that the little thing should be properly attended to. And this carelessness about the suffering of others is the common thing in China. I have known a woman in hospital weep bitterly when told of our Saviour's sufferings, who yet would beat cruelly the afflicted child committed to her care. I have known a young Christian woman who, having borne twin sons, and finding she could only nurse one comfortably, deliberately choose one and let the other starve; and when the lady missionary found out, and, filled with horror, remonstrated with her, the unhappy creature burst into tears, and said: "Oh! I did not know it was a sin."

When, in the autumn of 1893, our new Nethersole Hospital was opened in the compound—one half for women and children, and one half for the more serious male cases—a

new order of things began. I was then able to see that the rules as to bathing and wearing *only* the hospital clothing were carried out, and the patients' clothing carried away to a storeroom specially set apart for the purpose, with pigeon-holes made where each person's belongings might be kept separately. Sometimes the clothing is so filthy that it must be destroyed, and then, when the patient is ready to return home, the "Samaritan" fund, of which I shall make mention later, provides raiment.

Shortly after our new hospital was opened, I had occasion to part with my nurse, and was left quite without trained help; but a woman belonging to Miss Davies, who was being taught in Miss Field's women's school, offered her services, and I was very glad to take her. Although not at all brilliant, she was reliable and an earnest Christian. A month or two later I welcomed my first probationer—the first probationer in Southern China.

A K'wai had been educated in Miss Rowe's boarding-school, and for three years she had been a pupil-teacher in one of the schools under Miss Davies' care. When I first came to Hong Kong her heart had gone out to me, and she longed "to follow *Iz Nai*." At that time it seemed a dream very difficult to realise, but now the time had come. A K'wai had determined not to marry, and had refused several offers, so now she went through the ceremony of putting up her hair in married woman's fashion in token of her resolve, and in the December of 1893 entered hospital to begin her training, and so a new interest and a new responsibility came into my life.

In China, caring for the sick is, or was, looked upon with

the utmost abhorrence by the heathen and even by many of the native Christians; and much that was cruel and false was said about my dear girl, and many bitter tears were shed by her and for her. The work at this time fell very heavily upon myself, because my helpers were in many ways *most helpless*, and I had taught them that whatever they wanted—and whenever—I was at their beck and call, and I am glad to say they never spared to send for me by day or night when they needed help or encouragement.

Even if I thought at times they called unnecessarily, I took care to hide the feeling from them, lest they should feel lonely or discouraged at the outset. Of course, if there was any special nursing to do I had to take it up myself, and from the first I went into the operation-room with all the women and children. In consequence of all this my second examination in Chinese had to be postponed for two months.

One half of the hospital was for men, and here I was able to do more in the wards than formerly, going out and in at stated intervals, and giving all the medicines. At first the men wondered, and were not very sure about the new order of things; but a bright, clean medicine-glass and

a kind word soon won their confidence, and as my own coolie always carried the medicine-tray and entered the ward before me the proprieties were not unduly outraged. By degrees the men eagerly welcomed medicine-time, and took their medicine even when *not* inclined, which was certainly a step in the right direction; and as I arrange for the patients' food—subject, of course, to the doctor's orders—there were many requests to be made and favours to



MRS. STEVENS AND HER PROBATIONERS WITH THE HOSPITAL BABY.

ask; and here, as well as in the A.M.H., by degrees there came to be much nice feeling shown. The men knew that I disliked anything improper, and became exceedingly careful that when I entered the wards there should be no offensive sight or sound.

In the spring of 1894, during the terrible plague time, when our hospitals were closed—or rather turned into refuges for some of our Chinese Christians who had been turned out of their infected houses—and we cared for the plague-stricken in the mat-shed hospital allotted to us by Government, Miss Davies, Miss Jones of the C.M.S., and the Sisters from the Italian Convent volunteered to help with the nursing. Sak Chan also volunteered; but although A K'wai would gladly have helped, I considered a plague hospital, with all its horrors, was no fit place for a young Chinese girl, so sent her to Miss Davies' boarding-school at Wantchai to wait for happier times. When we re-opened in August she returned, and we took up our ordinary work again. Slowly, slowly, as the Chinese drifted back to Hong Kong, our hospitals refilled, but never again had we so many men in the Netherlands.

1895 brought me a second probationer. A Tsik came from one of the mission schools. A charming girl, bright, intelligent, and helpful, she it was who first volunteered to do the most repulsive service, touching the most loathsome disease, and helping with the dead. I never asked my girls to do those things, but did them quietly myself and waited till they felt drawn to help; for the customs and prejudices of even the Christian Chinese are very strong, and here, as elsewhere, "example goes farther than precept." This dear girl, after two happy years in hospital, was married to a native preacher, and went to the country to live. At the Chinese New Year I had the great pleasure of seeing her and hearing from her own lips how useful her knowledge had proved, and what a help in their work. She was full of gratitude for the training she had received.

Since 1895 I have had as many probationers as I could undertake to train, and have refused several. One dear girl from the Berlin Foundling House, after a short training, went to help in Dr. Kulme's hospital at Tung Kun, and is doing excellent work. One, after five months, was taken back to her school, as the work was urgent; and one turned back—she certainly was not best fitted for hospital work. At present I have four young nurses. A K'wai, the first of all, who is very clever and accomplished indeed, and would compare favourably with many of our home nurses, I am arranging to take to England with me next year that she may obtain her obstetric training in a London hospital, and also learn what she can of the extreme order of English hospitals. In preparation for this she must have some language; and after trying various methods of teaching English I have been obliged to let her go to school. Next in order comes Tsik Sun, from the Berlin Foundling House, who has already been eighteen

months in training, and will probably remain until I go on furlough. A Yi, who belongs to Miss Davies, has come for a year's training. At the end of that time she will probably be married. Last on the list comes A Ngan, and she, I hope, will prove a great treasure. She is older than the others, and a very capable woman. More than six years ago she was a patient in the A.M.H., where she was brought to Christ through the instrumentality of Miss Field's teaching. Afterwards she was sent to Canton for further teaching, and returned later to help Miss Field with Bible-woman's work. When Miss Field was married to Dr. Colborne she took A Ngan with her; and when they went home on furlough she was left to go on with her work in the country until they should return, and her teaching has been greatly blessed among the country folk. When the Colbornes were sent to Japan it was arranged that A Ngan should follow them there, learn the language, and go on with her work; but it was found that there was no opening for the teaching of a *Chinese woman* in Japan, so she has returned to her old mission, and I have borrowed her for a few years, and she seems quite happy and pleased to commence her training. If spared to return after furlough, I hope to give her back to Bible-woman's work, when, with her hospital experience, she should be still more valuable as a Christian worker.

Last June the women's wards were found to be insufficient, so the men were all moved down to the A.M.H. and the large male surgical ward taken for children. This change also gives living room for the probationers, who came formerly only as day pupils.

A still later arrangement is that one of the nurses, accompanied by one of the old ward women, goes down to the dressing-room on out-patient days to dress wounds, &c., and this the poor patients seem to appreciate very much.

My trusty old Sak Chan is now night-nurse, and also goes down every morning to the A.M.H., where her one duty is to take the women and children one by one into the consulting-room.

From time to time we have midwifery cases in the N.H., and my girls are taught how to wash, dress, and feed babies. A K'wai is well acquainted with the duties of a monthly nurse.

All of the nursing staff are Christians, not in name only, but in reality, and their influence for good is unlimited. The wards are very bright, and as the kind English friends send plenty of dolls and toys the children have a very good time, and blossom out in our kindly atmosphere in a wonderful way. There is much chatter and laughter, and—except when wounds are being dressed, and at times it is unavoidable—*crying is not allowed*. The women, most of them, are very patient under suffering and grateful for kindness shown, especially during the night. They think it a very wonderful thing that one should give up sleep and rest to wait upon sick people. These are great opportuni-

ties to tell of the great love of Christ, and how, because we are His servants, we must try to follow in His footsteps, loving and helping all who are sad and suffering. Many of those sweet, patient ones are heathens; but some of the Christian women who come to us from the surrounding missions are patterns of Christian fortitude, and bring blessing with them into our wards, and it has been our privilege more than once or twice to minister to Christ's dying saints.

The evangelistic work, excepting morning prayers and the Sunday service, is carried on by dear Miss Stewart and her Bible-women, but evening prayers are conducted by the nurses.

Death is no infrequent visitor, and those are solemn times; but more often there is the pleasure of seeing our people going out cured, and knowing that the good seed has been sown in the heart.

The "Samaritan" is a relief fund which I commenced the year after I came here. The money collected during 1892 amounted to 37 dols., and during 1897 I received 168 dols. This money is used for providing clothing, and often also passage-money, to the very poor; it provides for one child in boarding-school—or more, if needed—helps with treats and tea at Christmas time, and other things. Sometimes a few dollars keep a poor man or woman afloat until employment can be obtained.

Of the difficulties I have not spoken. Fortunately, when overcome, one forgets. Plodding and patience are great powers in China, and it is cause for greatest thankfulness that, however slowly, the work *does* progress.

CHRISTIAN GIRLS' BOARDING SCHOOL, CALCUTTA.

BY MISS A. B. WEBSTER, OF CALCUTTA.

"DO come and tell me some of the romantic and exciting experiences you must have had in India," said a fellow passenger who came on board at Malta, and who, while professing an interest in foreign missions, showed by her subsequent remarks how amazingly ignorant she was concerning the simplest feature of mission work.

"The daily round and common task" of life in our Christian Girls' School during the past three and a-half years has afforded little of romance or excitement it is true; but there has been much of interest and encouragement, so much so that the disappointment consequent on a temporary breakdown is far outweighed by the feeling that one has been privileged to render service. Only those who have worked among women in a heathen land can fully realise how useful, nay, how necessary such institutions are. Christians are anxious for their daughters to be surrounded from infancy by pure and holy influences, and to shield them

from seeing and hearing what could not be prevented if they remained at home. It sometimes happens that there are only one or two Christian families living in a heathen village, and probably no school, or only a preparatory one, which the children can attend. We often receive letters begging us to take girls who are so situated.

On an average we have about fifty boarders and thirty day scholars; these vary in age from four to sixteen years, and though their parents occupy widely different positions in life, and consequently the girls come from very different homes, there is little jealousy or pride displayed, and a remarkably small amount of quarrelling. The school routine is similar to that of a good English school, more time being devoted to the study of Scripture and to learning a foreign language. The dear little ones in the infant class find their A B C easier to master than the long Bengali alphabet, and they pass quickly from their Primer to the English Readers, Grammar, and Translation books of the different standards. We send up candidates for the Government Scholarship Examination in the vernacular (receiving a grant according to results), and for the Bengali Conference Scripture Examination. Last year three of our girls in the second class prepared for the Middle English, as we thought it would be a good preparation for the Entrance, should they wish to continue their studies. They have wonderfully good memories, and, speaking for our own school, the girls are painstaking and industrious. Many are the requests that have been made to me before exam. times for permission to stay up and study "just an hour or two longer"—requests, by the way, that were not often granted, for Bengali girls are not strong and often suffer from the evil effects of over-study if not carefully watched.

Boarding schools are greatly appreciated by the girls' friends, and it must not be supposed that the scholars are educated entirely from the funds of the L.M.S. Parents pay such fees as they are able, and we only take a limited number of free girls. The boarding arrangements are very simple, the girls living on curry and rice, and sleeping on the floor or on low wooden beds.

An earnest Christian man once said to me: "Bengali parents do not know how to train their children; they spoil them and do not teach them obedience." The conduct of girls fresh from home often bears out this statement, and yet parents are deeply anxious for their children's welfare. Mothers have again and again said to me: "I leave my child entirely in your hands, Miss Bābā: she is your daughter now, and oh, do make her a good girl."

The question is often asked: "What is the use of educating these girls so much?" Because we hope they may be prepared mentally and spiritually to play their part nobly in the evangelisation of their native land, for everyone knows how much depends on the early training of young people. Christian teachers are needed for schools and zenanas, and even during my short experience I can



HINDU CHILD BRIDES.

call to mind one and another of our old girls who are filling positions of quiet usefulness in various ways.

Then again, a strongly-felt need at the present time is for elderly Bible-women who have had the advantage of a good education, and we believe this need will be supplied in years to come by the present generation of girls who are being trained in our boarding schools. Educated men want wives who will be true helpmeets to them. It might be said they expect too much, sometimes; for instance, the young man who wrote to me a few months ago asking if I had a girl in the school who would make him a *pious, honest, modest, and learned* wife! As on inquiry, however, it was found he did not by any means reach his own ideal of perfection, I declined to aid him in his quest.

Lack of space prevents me from describing the work of our Y.P.S.C.E., the small village boarding school at Kaurapukur (from which girls are transferred to Calcutta when they have passed the fourth standard), and my little Hindu girls' school. A few months ago we had this latter-named school removed to our own compound, hoping it would make a good practising school for any of our elder girls who wish to become teachers. The work among these dear girls calls for a deep sense of responsibility and dependence on the power of God; and it is only so far as this power is felt that we can expect to see them give their hearts to Him and consecrate their lives to His service.

THE LADY DOCTOR AT WORK.

By MISS L. E. V. SAVILLE, M.D.

HOW well I remember that snowy morning in Peking, January 11th, 1897. It was the opening day of our Women's Dispensary in the West City. We had come into possession of the buildings only just before Christmas, so the necessary alterations had to be somewhat hurried and imperfect, owing to the severity of the season. My cherished project of a concrete floor had to be abandoned, and the beaten earth serve till the icy winds of winter were over.

We held a short, earnest dedication service in the waiting-room, bright with Bible pictures and text scrolls, and then started on the regular routine of work.

Miss Goode and her valued Bible-woman, Martha (one of the late Mrs. Edkins' girls), undertook the evangelistic work. While the patients assembled and awaited their turns to come into the consulting-room they were talked with and sung to. I had a young married woman, Mrs. Ch'ing, a former pupil in the Girls' Boarding School, whom I was hoping to train as dispenser, but it would be a long time before she would be competent for these duties. For the time she waited upon me, and the first lesson I wanted her to grasp thoroughly was the necessity for absolute cleanliness in everything connected with "the doctor's business," as they call it. I think she was beginning to understand. I

overheard her one day expostulating with a mother for bringing her little boy to the dispensary with very dirty hands. The mother's reply was characteristic: "Didn't you hear me tell the doctor he has not eaten rice for three days? Why should I wash his hands?"

The children, of course, were horribly afraid of me sometimes, and would yell directly they saw me. (But I rather fancy an English child would raise a lusty shout if handed over to a Chinese lady for inspection.) A supply of syrup was kept in the background for such, and promised as a reward for good behaviour. Not all were so, however. A little girl had been attending for a painful affection of the eyes. She had always been patient and quiet; but one day I happened to say, as I was treating the eyes: "Don't be afraid; I won't hurt you." She blinked up at me in a sweet, confiding way, and said: "Why should I fear you? Are you not going to make my eyes well?" Dear girlie! she little guessed the throb of hope her words brought to one's heart. If the children will trust us, so, too, soon will the mothers.

But, on the other hand, an incident that occurred to me one day has stuck painfully and tenaciously to my memory. We were walking along the road, and approaching a group of children. Suddenly a big girl ran forward, gathered her tiny brother into her arms, and covered up his mouth as we passed. My companion explained it was because I had looked at the children, and the elder sister was covering the child's mouth lest the evil spirit of the foreign devil should enter him!

After the patients had all gone, I paid any visits that were requested, taking Mrs. Ch'ing with me. My record of work is so short—only a few weeks—that all we could do was to make a beginning and try to break down prejudice.

One day I was sent for in a great hurry to see an old lady who had injured herself in a fall. I was told by one of the missionaries that she belonged to a well-to-do family living very close to our compound, but they had always been bitterly opposed to us, and had done and said much to hinder the work. I visited the old lady several times; found the family personally very friendly, though inclined to be "standoffish." We tried hard to induce two little granddaughters to come to Miss Goode's day-school, and they even went the length of going to see it one day with me and promising to attend. I got the daughter-in-law to come fairly frequently for the medicine to the dispensary, that she might at least hear the Gospel in the waiting-room. When she failed to come two days in succession, we sent Martha to inquire; but, alas! the sight of Martha with Bible and hymn-book in hand was too much for them, and she was most rudely repulsed from the door. They said my patient was quite well, did not want any more medicine, and did not wish anyone to go and see her. Only those who have prayed over and longed for these souls can realise what the disappointment was.

Some weeks later, when I was away at the hills, just before returning to England, came the joyful news that Mrs. Yü herself, with some of her relatives, had been to a Sunday service, asked for the doctor that she might return thanks for her recovery, and that she had practically made an apology to Martha. Her excuse was that they had friends with them the day that Martha called, who would despise them for having had any relations with the "Jesus doctrine people." 'I have heard nothing further of the family, but I think there must have been some breaking of the proud spirit for the old lady to come round herself and explain to us.

Except for what had to be endured before and after inside a Peking cart, I much enjoyed visiting the homes. My knowledge of the language was very limited, but one sometimes seemed to get to the hearts of the women, and they certainly managed to become fairly familiar with my family and personal history, and would tell me a good deal about themselves. But how one longed that the promise made to Ezekiel might be speedily accomplished in oneself also: "And I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord."

A COURAGEOUS DAUGHTER-IN-LAW.

BY MISS WELLS, OF CANTON.

ON my first visit to Kam Li, in 1896, I met the eldest daughter of Mr. Leung, our Shaki preacher. I had heard him express his intense grief at the fact that she was married to a heathen and worshipped idols. Mr. Leung's parents had, without his knowledge, betrothed her, when a mere child, to a heathen, and the engagement was binding. I found that she had deep conviction of the sin of worshipping idols, and yet was sure that she could never leave it off while her father-in-law and his wife were living. When we urged her to pray for courage to confess Christ, she declared that it was impossible to pray to God while she was "serving the devil" by burning incense before the family idols, which was her daily duty.

A few months later, however, most encouraging word of her reached Canton. Courage had been given her to tell her father-in-law, who was ill, that she could no longer worship the idols, and she made an agreement with him that while he lived she would serve him faithfully and do all in her power for his comfort, but that after his death she could take no part at all in worshipping his tablet, into which one of his "spirits" was supposed to pass. She was so firm on this point that the old man could do nothing but acquiesce, and she carried out her resolution most firmly. During last year both of her husband's parents died, and she assisted in every detail connected with his funeral except those associated with idolatry. Her husband insists on having his father's tablet hung up in the house, but his

sisters have to come and burn the incense to it, for his wife always has the agreement that she made with her father-in-law to fall back upon.

I saw her in August, and she had resolved to come out to Canton early this year to be baptized, as she could not easily get away from home before that. Her father had a great longing to see her received into the Church before his death, and as one after another of the desires of his heart were accomplished last year (especially the opening of the preaching hall in Kam Li, and the opening of the girls' school, built at his own expense, in his native village of Iu Ku, near Kam Li), we thought he would surely be spared to see this also. He was seriously ill in December, but rallied again, and was once more busy about various details of the work, when, just at the end of January, the home call came.

His daughter had intended to come to Canton a fortnight later, but came immediately the news reached her to comfort her mother and to attend the funeral. Then she stayed over Sunday and was received into the Church by Mr. Morris; Mr. Tse, the Kam Li preacher, who had been an eye-witness of her father-in-law's death, and had lent much kindly aid during his illness, telling the story of the brave stand she had taken. She cannot read, and her knowledge of the "doctrine" is but limited, but her heart is fixed to serve God, and we trust that she will be a worthy daughter of the faithful Christian who has just left us.

THE Rhenish Missionary Society has lost one of its pioneer missionaries in Sumatra, P. H. Johannsen. We give below an abridged extract from one of his letters describing the extraordinary change which has taken place in the Sumatran mission-field in his lifetime. This change is largely owing to his own labours. For twenty years he gave the greater part of his time and work to the training college for native teachers, and the healthy growth of the Sumatran mission is largely due to the co-operation of the 160 Batta teachers and the twenty ordained pastors whom he had trained.

"IF one of the old Battas could rise out of his grave he would not know Silindung again," wrote Missionary Johannsen. When he entered on the work, in 1866, the first hard battle against a strong heathendom was being fought; a little company of 193 Christians had gathered round the two missionaries, they were hardly sure of their lives; and now there are 18,500 Christians. Where they used to offer to bad spirits, now the bells summon to the preaching of the Word; where once a sacred grove stood there is now a seminary where Batta youths are educated, and from which they go out as teachers and preachers to their people. New out-stations are constantly being added, and new companies of heathen baptized. In the year 1896 about a thousand converts were baptized, and this year (1897) the number has already risen to several hundreds.

In another centre in Sumatra, Sipoholon, Missionary Eulemann baptized in one year not less than 939 persons; and he remarks: "So large a number might almost frighten one; but they all had attended a special preparation class for more than a year, and had behaved and learned so well during that time, that I had no reason to refuse them baptism."—*Berichte der Rheinischen Missions-Gesellschaft.*

OPENING NEW STATIONS IN SZCHUAN.

No. II.

Upper Yangtse Kiang,
Fifty miles from Chung King.

DEAR MR. COUSINS,—I am on my way back after a third visit to Futsou, now, as you know, our second country station eastwards of Chung King.

The Mutung station is fairly well established as a busy centre of work. I spent last Sunday there on my way down to Futsou, and had congregations as large as we could find room for, both morning and afternoon. Since the Chinese



MR. AND MRS. CLAXTON, AND CHILDREN.

New Year the scholars in the day-school have increased from seventeen to thirty-seven, and others are still expected.

Several of the boys last year tried to break through family custom and abandon idol worship. One, especially in earnest, was first beaten. He took his beating from an angry parent with meekness, but still stubbornly refused to make his bow before the household gods. The parents then

cut off supplies, and the poor lad went without a meal or two before he came to the conclusion that "he who fights and runs away lives to fight another day," and compromised the dispute.

In a mission boarding school several of these lads could be classed as young Christians; they would be sheltered from family persecution. But, on the whole, perhaps it is better for them to fail a little in combating the difficulties of Chinese home life than be such faint lights that when exposed to the world hide themselves or go out. At least, this is how we have to console ourselves in the absence of means to provide Christian boarding schools.

At Futsou I slept three nights in our recently-rented house there. In the two clear days of work I have, I hope, taken the sting out of the opposition which had begun to show itself. Each day I walked out for several hours expressly to let myself be well looked at, and incidentally to sell books and talk and preach. And I was stared at during those two days with more interest than I have ever been able to attract elsewhere. I have come to the conclusion that the slightest attempt to shelter oneself from this curiosity is bad method. The more openly I show myself in a place where foreigners have seldom been seen the more favour I win, although this constant publicity and proximity to Chinese crowds is a severe tax on one.

The first day I went out with three native helpers, our hands loaded with gospels, calendars, and tracts. In five hours we had sold out, having walked the entire length of the busiest street, right out through the suburbs east and west, and then back through the market street on the river bank or beach. Later we opened the preaching-hall, but it was altogether inadequate for the crowd which strove to enter. I suggested to Mr. Ts'un to start an overflow meeting in an open space nearly opposite. But even this did not answer. I thought the doorposts and frontage to the street would be carried away by the pressure. Mr. Liu urged me to go outside too, and so draw off the crowd from the house. Across the narrow street was an opening, presumably due to a recent fire, only I saw no signs of charred remains. On inquiry it turned out to be due to a superstition, no one daring to put up a house there. I knew there must be some strong reason for such an open space, for as a rule spaces are not long left open in these crowded cities. Our move out of doors was popular, and we had a large congregation in the open air. Much as we deplore superstitions, they can be taken advantage of sometimes. I hope to preach there again many a time.

The house we have rented had been divided into two by the landlord, half of the frontage being let to an opium den keeper, hence our preaching-hall is at present too narrow. We hope next month by a little diplomatic negotiation to dispossess the opium inn tenant, and to acquire the whole house. But perhaps I am sanguine. We may have to put up with our unpleasant neighbour for awhile.

The landlord seems to be a weak-minded sort of man.

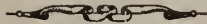
We gave twenty taels, in addition to a year's rent in advance, to become his tenants. He had no sooner done the deed and let us in than he became frightened and wished us out. Of course we were not so ready to take back our money as he was to return it. The guild of which he was a member began to say unpleasant things to him, amongst others, that, as they owned the ground on which the house stood, and wanted it, he must turn us out. This is easier said than done. So far the Yamen is with us, and we shall go right ahead.

On the way back I have landed at three new places, the chief of which is called Ch'ang Shou, a walled Hsien city on the river side, reached by a mile and a half of steps from the landing-place. I began to wonder if we should ever reach the city gate. But selling books all the way up broke the monotony of the long staircase.

I rather expected trouble here. It is under the jurisdiction of our anti-foreign neighbour, Kiang-peh. This Kiang-peh is our Hunan. I think I said in a former report that its inhabitants have vowed they won't have a foreigner live amongst them. The contest has now begun in real earnest. Dr. McCartney, of the Methodist Episcopal Mission, has dispensed in the city once a week for more than a year. One day, not long since, Dr. Woolsey, also of that mission, was struck by a stone while dispensing there. The blow drew blood from a gash over the cheek bone. This led to a determined effort to rent a house, for it gave a leverage in claiming compensation. A house was rented after much difficulty, but as soon as the fact became generally known the house was pulled down. Now the matter is in the hands of the local prefect and the United States Minister at Peking.

When I landed to go into Ch'ang Shou, I took the precaution to put one of my Chinese visiting cards in my pocket, in case I should have to appeal for help at the Yamen. To my surprise (I had almost said to my disappointment), though I certainly used all the arts of conciliation I could command, nobody expressed hostility. I walked clear through the city selling books; and on two occasions, at the request of crowds, I preached to them in the street.—With kind regards and all good wishes, believe me, dear Mr. Cousins, yours very sincerely,

ARTHUR E. CLAXTON.



THE patriarch of missionary statistics, Dean Vahl, recently died tranquilly at the age of seventy, in his parsonage at Norre-Alslev in Denmark. Those who knew him in person, with his splendid white beard, will not forget his amiability, his helpfulness, his humility, and his Christian serenity. He had collected a missionary library, unique in the world, of more than 10,000 volumes. It is to be hoped this collection will not be dispersed. He was editor of the *Almindelig Kirketidende* and the *Nordisk Missionstidskrift*. Amongst his other publications were two missionary atlases, with an explanatory text in four volumes. Since 1892 he published annual *résumés* of missionary statistics. —*Journal des Missions Évangéliques*.

IN MEMORIAM.

IN our last issue brief reference was made to some who had recently been called home to God, concerning whom fuller notice must now be given.

1. REV. GEORGE HALL was born in Edinburgh, on September 27th, 1824. He spent his boyhood in the neighbourhood of Ford, Midlothian. While earning his living as a mole-catcher, he educated himself, and took the London B.A. He had caught the missionary impulse from the Rev. William Anderson, of Malabar, and he entered Chesnut College for theological training. Accepted by the L.M.S., he was sent to Jamaica for about three years. Then the desire of his heart was gratified, and he was sent to Madras, India. In Madras he had charge of the "Institution" in Black Town. Mrs. Hall established a school for girls of the higher castes.

In 1876, owing to an increasing tendency to congestion of the brain, he was obliged to sever his connection with the L.M.S. Finding this climate intolerable, he was admitted a minister of the United Presbyterian Church, and went out to New Zealand with his family in 1880. Early in the following year he was appointed minister of the parish of Waihola, about twenty-five miles from Dunedin. There he had a large country district to minister to, with three churches planted eight miles apart, in two of which he preached every Sunday. In a few years' time he was elected Moderator of the Presbyterian Synod in New Zealand. His health declined, and a visit to Great Britain, in 1894, gave only temporary improvement. In April, 1896, he resigned his charge, and settled in Dunedin. There he laboured among the sick while he was able; but the infirmities of old age rapidly incapacitated him, and he died on March 1st, 1898, aged 73.

He was twice married—first to Elizabeth Stewart, and secondly to Mary Young; and he was twice a widower. He leaves two daughters and a son in New Zealand, and one daughter and a son in this country.

2. MRS. FRANCES W. B. MILNE died on April 28th. Her health has never been good since she resided in China, and since Christmas she had grown weaker, and, after a few hours of unconsciousness, at last the heart failed, and without a sigh she passed away, in the presence of her sorrowing son and daughters. She was a devoted and gentle mother, and to her children the loss is inexpressible. Mrs. Milne was the widow of the Rev. William Charles Milne, M.A., missionary to China; daughter of the Rev. Dr. Joseph Beaumont, Wesleyan minister; and niece of Dr. Morrison, the first Protestant missionary to China. Her husband was one of the delegates appointed to revise the Chinese version of the Holy Scriptures, which had been originally translated by his father, Dr. Milne, the coadjutor of Dr. Morrison.

3. MRS. EDGE. This lady's name is familiar to friends of the Society all over the country. She was the widow of the

late Rev. J. C. Edge, of Hong Kong, who, after thirteen years' service, died at his post in 1886. Mrs. Edge came home to England shortly afterwards, bringing her children, including a baby born subsequent to her husband's death, but the child died in infancy. She devoted her time and strength to the advocacy of missions; and a friend who knew her well writes:—

"We all know of the good work she was able to do in forming auxiliaries for female missions, and in interesting others in work which women alone can do among the heathen. We know how well she spoke, and how much appreciated were her visits; but her health became more enfeebled, and no doubt she suffered from exposure she could not avoid in going about the country, and this had to be given up. She loved the Master's work, and was always most earnest and loyal to the L.M.S.; but her delicate health through life made her very dependent on the kindness and consideration of friends. Mrs. Edge has left three boys and one girl."

We have to add two other names, the announcement of whose death appears in the current issue.

4. MRS. LEWIS. For months we have known that Mrs. Lewis's (of Bellary) hold upon life was very slender, and at last the expected tidings are to hand, telling us that on Friday evening, May 20th, she breathed her last. With a spirit of beautiful trust and calm she waited for the end which she knew was near, her son Herbert affectionately watching over her, and Sister Nina, a Christian nurse, tenderly nursing her. Concerning her, the Rev. J. G. Hawker, of Belgaum, writes:—

"She was a woman of great earnestness of purpose, of a fervent and healthy piety, of an affectionate disposition, and of very considerable strength of mind. Such a woman could not fail to be a power in any mission in which she was placed; and she and her worthy husband gained an influence and did a work in Bellary in which we all delight, and for which we are profoundly thankful. Mrs. Lewis's influence with the girls and women and families generally in our Bellary Mission was very powerful and very good. The aged and the young will bless her memory, and through many whom she stimulated, guided, and warned, her influence will still live, and, let us hope, will spread through many generations yet to come.

"She and her husband were separated for but a few short months. We all shall miss them sadly, but Bellary will mourn their loss for many a long year. It was their one station. Their life's work was given it, and it was a life's work of uncommon devotion and uncommon ability. May the soil prove worthy of the seed and the material of the labour and love spent on it."

5. REV. JAMES WILLS.—The death of Mr. Wills, of Madagascar, was so tragically sudden and unexpected that even now it seems difficult to realise it. Reaching home on Thursday, May 26th, early on Monday, May 30th, he passed

away, before friends who had been looking forward to the pleasure of welcoming him back had seen him or even heard of his actual return. For years he had been a martyr to rheumatism and ailments brought on by malaria, and but for the quiet uncomplaining endurance and heroism of the man he would have retired from the field. Determined, however, to remain at his post until the acute stage of affairs in Madagascar was past, he patiently bore pain, and though separated from wife and children, patiently discharged his many duties. Just before leaving Antananarivo he had a serious malarial attack, which somewhat delayed his departure for the coast; but he recovered sufficiently to start, and under the brotherly care of his old comrade and friend, the Rev. C. Jukes, safely reached the coast—though not without serious symptoms on the journey—and, travelling by the French mail to Marseilles, and thence by rail via Paris and Dover, arrived as stated above. On the voyage, also at Marseilles, and again at Paris, our dear friend had relapses; but, buoyed up by the hope of reunion with his loved ones, he was able to complete the journey. Indeed, when Mr. Jukes handed him over to the care of those who had come to meet him at Cannon Street Station, he seemed to be a little better than he had been for some time. In reality it was not so. He was a dying man, and from that moment demanded constant attention. "Through the entire journey," to quote Mr. Jukes, "he had been so patient and uncomplaining and so unwilling to inconvenience others."

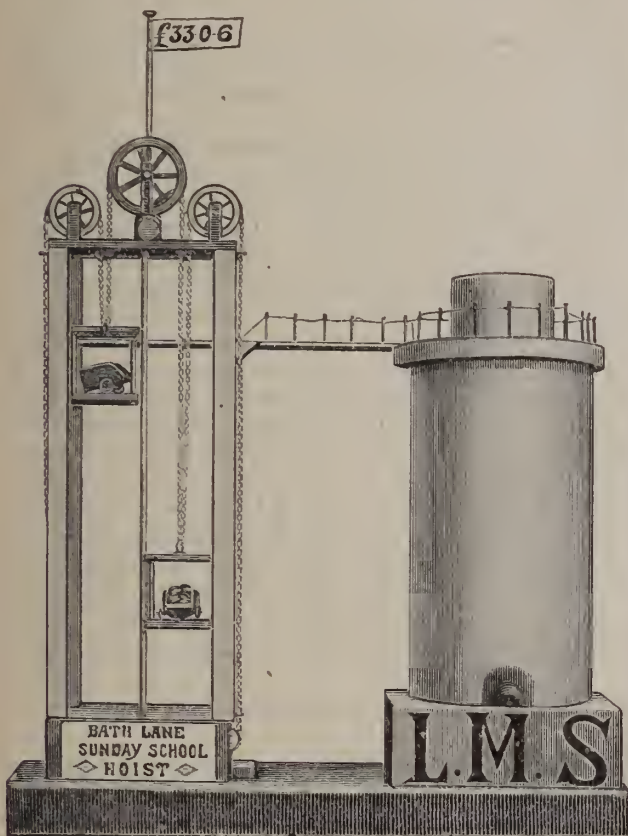
The funeral service was held in the chapel of his *alma mater*—Cheshunt College—and was attended by a large number of his old Madagascar colleagues, several of whom took part in the service.

Mr. Wills was born at Great Torrington on September 12th, 1836. After studying at Cheshunt he became pastor of the Vineyards Chapel, Bath. But the missionary spirit was strong in him, and when, in 1870, in consequence of the burning of the idols, a call came for volunteers for the reinforcement of the Madagascar Mission, he was one of several pastors who offered and were sent out. His work in the island has been very various; in fact, there is scarcely any department of it in which he did not render honourable service; but his chief responsibility was the missionary oversight of the Faravohitra (Children's Memorial) Church and its large district to the north-east of Antananarivo. With that church and district he was connected for twenty-eight years. The Palace School, the printing office, distant provinces, and, during recent years, the onerous duties of the mission secretariat, all occupied much of his time, and his pen was ever active in writing for the Press. In addition to writing many magazine articles, leaflets, pamphlets, and smaller literature, Mr. Wills was the author of several larger works—viz., an Introduction to the Old Testament, a book on our Lord's miracles, and commentaries on Genesis, Amos, Hosea, Obadiah, and Mark. Fidelity, cheerful readiness to serve the mission in any and every way, and earnestness of purpose always characterised him. He will be greatly mourned by the entire mission circle and by hundreds of natives, but his "works will follow him," and his influence be perpetuated by the men he superintended, the books he has left behind him, and the memory of his steadfastness.

A NOVEL METHOD OF HELPING THE SOCIETY.

"HOW best to stimulate the interest of our Sabbath schools in missionary work" will always be a topic fruitful of many suggestions. In as few words as possible let me mention a method which has proved fairly successful, and which possesses the advantage of being adaptable to the size and circumstances of any school.

My experience is drawn from a North of England school, into which, sixteen years ago, the system was introduced. During that time the sum of over £700 has been con-



tributed to the missionary cause. When it is stated that the school in question is, relatively, very small—having an average attendance below 200—it will readily be seen that the plan is, at any rate, worth the attention of those who are anxious to secure the co-operation of our young people in this grand work.

The method in operation is simplicity itself. The teacher of each class is provided with a "green bag," which every Sunday is passed round, the scholars' contributions to it being quite voluntary.

The missionary secretary collects the contents of these

bags monthly, and enters the amounts to the credit of each class separately. The amounts are not divulged and this fact begets a mild rivalry on the part of the classes. At the end of the year the totals are read out to the assembled school; then follows what we term our "demonstration," and this part of our programme is always absorbingly interesting.

By some device we seek to illustrate to our scholars the relationship in which the school stands to the L.M.S.

Great care is taken that the form which the "novelty" is to take does not leak out, and much speculation as to what it will be is always indulged in. The accompanying illustration shows our last arrangement.

The idea embodied in the model is that the "hoist" represents the school—the barrows standing for the "green bags"—and the "furnace" represents the L.M.S. The method of working was as follows:—The barrows were filled with small coin, such as had been contributed by the scholars. By a mechanical process they were raised to the platform communicating with the "furnace"; the load of money was then taken in charge by the secretary and drawn to the "furnace," into which it was "tipped."

This was repeated several times, and afterwards the "furnace" was "drawn."

By an internal arrangement it was made, when tapped, to yield pure gold.

The analogy, of course, furnished the lesson that the contributions, when handed to the Missionary Society, became fused, and, because of the amalgamation, were transformed into a much more valuable agency than would be the case if each little gift was used separately.

By the exercise of a little ingenuity, many appropriate illustrations may be produced. All our models of past years have been mechanical. Among others, we have had a "wind-mill," a "mine," "the rocket life-saving apparatus," a "lighthouse," and a missionary "pump." Though very simply constructed, they have proved most efficient mediums for interesting not only the scholars, but parents too.

Such, in outline, is the method adopted. If the same, or similar, methods were followed in our schools, the very desirable habit of systematic giving—which, after all, is the secret of the success—would be formed, and our schools would become a source from which a reliable income could be expected.

Should these paragraphs meet the eye of any friend desirous of experimenting with the system, the writer will, on application to the Editor, gladly supply any details which of necessity have been omitted in this brief sketch.



SOUTH SEAS.—The last attempt to land liquor on Aitutaki was completely defeated by the women, who seized and poured the whole consignment into the sea, fifty-six bottles and ten gallons in bulk.

AN AFTERNOON IN CALCUTTA.

BY REV. W. G. BROCKWAY.

Friday, April 15th, 2 p.m.—The Bengali Christian men-workers in the city of Calcutta met with me for our weekly Bible-reading, prayer, and consultation. The workers are Rev. C. K. Chakraverty and three evangelists. After some time spent in Bible study and prayer, we went over the various forms of work—the pastoral work, the girls' school ("dusky darlings" under Mrs. Brockway's oversight), the Bow Bazaar preaching, the Sunday-schools. One of the evangelists took away a large roll of pictures that Tunbridge Wells friends had sent us. We decided to inquire about renting a room for a Sunday-school in a part of the city where many of our Bengali Christians live. These Christians are many of them very poor. The problem of work among them is a very hard one to solve. It is far easier to work in the villages to good effect. Do not forget to pray for native Christians in the large Indian cities.

3.30 p.m.—Two theological students from Bhowanipur come to read with me, as usual, once a week. These two young men both understand and speak English fairly well. One of them is a convert of the Gopalganj Mission, where Rev. M. N. Bose is carrying on an independent work, and does it splendidly—a promise of what one day we shall see all over India. The other is a convert of our mission. He was at one time a pupil in our L.M.S. Institution, and received his first impressions of the Truth there; but, like so many others, it was twelve years before he confessed Christ. These two young men are studying with me Candlish's "Doctrine of God." It is quite an inspiration to teach such converts, and to notice how, under the influence of Christ's Spirit, their minds deepen and strengthen, and how they became able to appreciate the historic significance and power of Christianity. For a Hindu to become a Christian means the having almost a new mind—a new view point—no longer mysticism and philosophic theories, but definite, sound appreciation of solid fact. For this we may thank God. It is a prophecy of what India will become one day.

5.40 p.m.—In the morning a Hindu friend of mine had called and asked me to come to the prize-giving of the Calcutta High School. This is a school teaching up to the Calcutta University standard, and entirely managed and supported by natives. Last year they got in fees over Rs. 5,800 (nearly £400), and cleared the whole expenses of the school. There were recitations in Sanscrit and English, and a report, encouraging to them, read. Such schools teach no religion whatever; they yet develop the people in ideas of their own independence. They call us to renewed effort to influence the young men of India. No one knows how much of vile and evil literature from home, and even printed here, comes into the hands of such young men. Pray that our own school and college may be used of God

to bring many to Himself, and that the L.M.S. may be enabled to commence new work among men educated in other schools.

6.15 p.m.—At the Y.M.C.A. College Department. Here an effort is being made to teach just such young men. But to-day I was there to form one of a Bible-class that Mr. Campbell White is beginning. His idea is that if we missionaries will study the same portions each day, and then meet once a week to compare notes, and speak of what we have learnt, the non-Christian Y.M.C.A. members will attend too, and catch something of the spirit of the Bible, and thus be interested to read and study too. This meeting I thoroughly enjoyed. For a brief half-hour I seemed to be, as it were, off duty, off the strain of work, and amongst friends and fellow-learners. A great work is being done at the Y.M.C.A. We need a worker to carry on the same work at Bhowanipur.

7.15 p.m.—Our Union Chapel temperance meeting. This is one outcome of our Christian Endeavour Society, having been started by it in January last. We have fortnightly meetings in Union Chapel Hall. Last Friday the I.O.G.T.—mostly soldiers—gave the entertainment part of the programme, and a Mr. Fenwick, an ex-soldier, gave a capital address. This temperance society is doing very good work. We have not yet, by a long way, done all that needs to be done, but we are creating a conscience in our church, and, God willing, great good will result. India sadly needs temperance work, for the number of young English and Scotchmen ruined by drink is appalling. Again, brethren, pray for us.

When 9 p.m. came I did think I had done a day's work; not, indeed, typical, for few days are so varied as that, but at least including various phases of our Calcutta life.

Finally, we missionaries need your prayers that in our work we may not lose sight of or touch with God. Only in His Spirit can our work be truly of use and power.

NEAR Susa, in the Cameroon district of the Basle Missionary Society, there are two villages inhabited entirely by slaves. A very remarkable man has been working there alone for some time, in a work which many missionaries would not have carried on as well as he has done. His name is Simon Ebele. He has been offered a situation as teacher, but has always refused, saying, "I cannot do it, I am too ignorant." This extraordinary humility is rare indeed with our good blacks, who are generally only too anxious for the title of teacher, even when they know little more than the majority of their scholars. But if he refuses the first place, Simon acquires himself admirably of tasks of the second rank. He is always ready to help the teachers, the catechists, and the missionaries, and when he is alone he preaches the most effective sermons by his example and by the good sense of his conversation. He is now trying to build a chapel for these slave villages.—*Le Missionaire*.

PERSONAL NOTES.

CHINA.—Mr. Peng Lan-Seng came down to Hankow from Hunan in April, bringing with him the deed for the Heng Chou house, duly stamped with the official seal—the first of its kind ever procured in Hunan by a Protestant Mission. There are two more waiting to be similarly stamped. This has greatly delighted Dr. John. Mr. Peng and his family passed through terrible times during the riots, and lost all their possessions. But the chapel is to be rebuilt at once by the officials, and all losses have been made good. Dr. John adds:—"Last evening, at the prayer-meeting, Mr. Peng gave us an account of his work and trials in Hunan, and anything more inspiring I have not heard either in China or out of China. Among many good things he told us this story: 'There is a wonderful work going on in the district of Ngan-Jen, about five miles to the east of Heng Chou, and it commenced thus. We have at Heng Chou a most earnest colporteur, who visited Ngan-Jen last year. A copy of the Christian Catechism fell into the hands of a couple, husband and wife, both of whom were opium smokers. They read the Catechism, and committed the prayer at the end to memory. Now, fever and ague was raging at the time in that part of Ngan-Jen, and carrying away thousands of lives. The people had been praying most earnestly to their idols, but in vain. No sooner did the Catechism fall into the hands of this couple than they gave up their opium and began to pray to the true God. Others followed their example, and the ague fever began to abate, and ultimately passed away altogether. You may say what you like, there can be no doubt about these facts. The people of Ngan-Jen turned to God in their distress, and God graciously heard them, and delivered them. And what is the result? It is this: there are hundreds in that part of Hunan now who have given up their idolatry, and are seeking admission into the Christian Church. It is a wonderful work, and it is all God's work. I have been there, and can bear testimony to its reality. When the pastors visit the district they will find that my words are true.'"

CENTRAL AFRICA.—Dr. Mather would be greatly helped by the gift of a movable atlas of the human body from designs of Prof. G. J. Witkowski, a set of eleven parts, complete in cloth-covered box with lock and key, £4 net.

NEW GUINEA.—At their meeting last March the members of the New Guinea District Committee of missionaries passed a resolution expressive of their regret at the approaching departure of His Excellency Sir William MacGregor, M.D., K.C.M.G., from New Guinea. "We wish," the resolution runs, "to express our high appreciation of the policy of His Excellency as Lieutenant-Governor of British New Guinea. We have been greatly favoured in having British rule inaugurated by one who understands native character, and who has always been jealously watchful of native rights as well as careful of British interests. We congratulate His Excellency on the success which has attended his administration, especially in the establishment of native police and the introduction of law and order in so many districts of the Possession. The great change which has taken place during the ten years of His Excellency's rule testifies to the wisdom and goodness with which it has been exercised. We feel we are losing a true friend and leader, and very sincerely wish for him in the future success and happiness in the blessing and favour of God."

THE WORLD-WIDE FIELD.

THE recent Cleveland Convention, organised by the Student Volunteer Missionary Union, was a remarkable gathering. The following statistics will give an idea of the representation of the Convention. To quote Mr. Douglas M. Thornton, there were delegates from sixty-one theological seminaries, forty-seven medical schools, nineteen missionary training colleges, and 331 colleges and universities, making a total of 458. Eighty-three secretaries and officers of seventy-one missionary boards and societies, over one hundred returned missionaries, 219 secretaries and leaders of Young People's Societies and Christian Associations, 106 college presidents, professors, &c., and a student body of 1,717, completed the delegation, which numbered over 2,200. It is significant that this, the largest student convention ever held in the world, should be a missionary convention, and that the most representative missionary gathering ever convened in North America should be under the auspices of the Student Volunteer Movement. And, it is noteworthy, too, that students should make such self-sacrificing efforts to be present, coming even from Nova Scotia, Florida, Texas, and the Pacific Coast. Or, again, that exactly one-half—and that the most influential half—of the total number of institutions on the North American continent should be represented. But as if this were not enough to prove the influence which the movement is exerting over college life, what shall we say of the force that could persuade over one hundred presidents and professors to travel—in many cases a thousand and more miles—in order to attend? Think, too, of the influence exerted by the presence, wherever possible, of the senior secretary of each missionary society. What personal touch and contact has been gained, in the land where colleges are everywhere, but missionary depôts are all in New York, Boston, or Philadelphia! And in view of the marvellous growth of religious movements among young people in recent years—allowing for all their weaknesses—I read into those ciphers—219—the fact that the leaders of these movements have also come into touch with volunteers and board secretaries for mutual benefit. Lastly, nearly a hundred returned missionaries will carry away the encouragements of such a scene. And if the movement means little as yet to the Church at home, we know full well what hopes it gives to missionaries abroad.

THE Government in Madagascar has prepared a new difficulty for missions in that island. It demands that in compensation for the exemption of the Malagasy teachers from work on the roads, horticultural teaching shall be organised in every school. To establish school gardens is no easy matter, and the new regulation has given fresh pretexts for the intrigues and accusations of the Jesuits. Many of our teachers have become so discouraged that they have thrown up their employment, finding the struggle too hard. In some places the Catholics have denied that our teachers had any right to have a garden. In others, it has been insisted that in order to be exempt from the *corvée*, the teacher must add to his school not only a garden, but workshops for carpentry and lock-making! How would it be possible to combine the plantation of 800 gardens in Imerina with the organisation of 800 workshops for carpentry and as many for lock-making?—*Journal des Missions Évangéliques*.



Notice to the CHRONICLE'S "Own Correspondents."—

The Editor wishes hereby to thank Missionary Correspondents for facts sent for this column of the CHRONICLE. Perhaps no part of the magazine has proved more useful and stimulating to members of the Watchers' Band and C.E. Societies. Will all missionaries kindly keep this column in mind, and jot down and send to the Editor post-card and other notes of current events in their work? By so doing they will help many.

Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

GIVING UP THE IDOLS. THE Rev. Dr. Muirhead, of Shanghai, says:—"During the past three months I have had reason for much thankfulness in connection with my work. There has been great interest in the services, and evident indication of God's blessing on them. While hundreds have from time to time been regularly hearing the Word, many have come forward testifying their faith in it and their acquaintance with its Divine truths. Upwards of thirty have been baptized and given good ground for hope that they have received Christ as their Saviour. These seem to be only the earnest of better things to come, and I am looking forward in faith and prayer to large results during the year. It cannot be that we should be in the midst of such listening crowds from week to week, and for several times a week, without encouragement and expectation as to the future. May it all be confirmed in the increasing interest of this people, and in the actual conversion of many of them. While most of the converts have been of men of various classes, there is one case of an old lady that has been specially pleasing to me. She has long been in the habit of attending at our city chapel, but her appearance did not seem to be very promising. On my going there one Sunday afternoon the Bible-woman brought me a paper parcel which she handed over. I asked what it was, and she told me it was the implements of idolatrous worship which the old lady had cherished and used for many years, and which she now renounced as a believer in Christ. The lady herself was present, and, on my speaking to her on the subject, she held up her hands and said: 'I give them all up; I have no longer any faith in them, and wish only to be a follower of Jesus.' There was quite a variety of things, and many of them consisted of receipts from different temples which she had visited and to which

she had subscribed. These receipts, duly stamped, and on which her name was written, were to have been burned at her death, and appear as evidences in her favour at whichsoever place she went. She had been fully enrolled as a disciple of Buddha, and received her new name, as was indicated in the register. The number that go through this course of initiation and discipleship is comparatively small, and only such as are sincere and in real earnest are expected to come forward for admission and training. The lady could not say much in expression of her faith and knowledge, but her whole spirit and manner, and her voluntary and unasked renunciation of her idol, rosary, and her formerly valued papers were altogether gratifying to me, and seemed to warrant her reception as a disciple of Christ. It is a great joy to welcome any amongst us from the ranks of heathenism, and the more so as in the case of this old lady, who seems to have been wholly given to it. A goodly number of the other converts are fair scholars, and I am anxious to see some of them developing as useful members of the church."

DR. GRIFFITH JOHN writes:—"I have PROGRESS AT HIAU KAN. just returned from Hiau Kan, having been away ten days in all. You will be glad to learn that the progress of the work in the whole of that district continues to be very satisfactory. I visited seven stations, and saw much to cheer my heart as I remembered the past, and compared the present with the past. The congregations everywhere were good, but at the city, the Wei village, and the Liu village, they were very large. At the city the morning congregation was too large for the chapel, and many had to sit in the passage outside the chapel. It was a beautiful Easter Sunday, and the converts had come in in large numbers from all the surrounding country. We began the day by holding a service at the Leper Home, at the close of which twelve lepers were baptized. From 10 to 1 the examination of candidates went on; then we had a service at the chapel, when thirty-one adults and six children were baptized. In the evening, at 5 o'clock, we had another gathering at the chapel. The evening was spent at home, singing Easter hymns. It was a busy day, but most enjoyable and inspiring. On this Easter day there were baptized in the city of Hiau Kau forty-nine persons, of whom forty-three are adult believers.

"There were baptized in all on this visit 166 persons, of whom 131 are adult believers. That is the largest number of baptisms I have ever had on one missionary journey. But I might have baptized as many more, for there were at least twice as many applicants.

"At the Liu village I baptized a man who had been a Buddhist priest for eight years. Last year he came under the influence of the Gospel as preached by Mr. Liu, our native evangelist in that part of Hiau Kan. It was not long before he became convinced of the truth of Christianity

and the folly of Buddhism. He there and then doffed his Buddhistic attire and returned to his old occupation as a farm labourer. We were struck with his bright and happy look, and the readiness with which he answered every question.

"This is the second convert from the Buddhist priesthood I have baptized at the Liu village. Last year I baptized a man there who had been a priest for three years. He endured much persecution from his two elder brothers at the commencement of his Christian life. Both, however, have been won over by the consistent conduct of their younger brother. I had the joy of baptizing one of the two on this visit, and would have had the joy of baptizing both had the other been at home. Last year the quondam priest was in sore distress on account of the bitterness of the opposition manifested by his brothers and other members of his family. This year I found him rejoicing with unspeakable joy on account of the great change which had taken place in the attitude of his family towards himself and the Christian faith."

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FOR some few weeks the students of the
 "AN UN- L.M.S. Theological Institute at Tientsin,
 PLANNED-FOR and the students of the Government
 DEDICATION." Medical College, which is next door to our
 compound, have been meeting every week

for prayer. The room where they gathered proving too small, it was arranged that they should occupy one of the smaller rooms of our new College, which happened to be ready for use, and on the first Saturday in March the first meeting in the College took place. No foreigner was present; a score or so of students, two or three of our evangelists, and a small company of native Christians met to seek God's blessing. And the blessing has come, for week by week the numbers have increased till last Saturday, April 9th, the large hall of the College was given up to them. We were very busy during the week making, in all haste, the final preparations for seating and lighting the place, and at last the first public meeting in the College was held. It was a day of great rejoicing to some of us who had been, during more than twelve months, following the growth of the building; the more so that we saw, gathered together in the hall, students from our own Institution, from the Methodist Training-College, and from the Imperial Medical College, besides quite a band of Christians, who were meeting with one common purpose, to draw near and keep near to the Lord, and to be used in drawing others to the Saviour they had found. I ought rather to say that we saw them *gathering*, for again the meeting was entirely in the hands of the Chinese, no foreigner presiding or even being present. They spoke together about the Holy Spirit, about the glorious fact that the Holy Spirit was given and was even then among them; they told out their desire to allow the Spirit to have His way in their hearts, and longed

that the Revival which was among them might be a lasting reality. Ten o'clock came, and the meeting still went on without any signs of breaking up; half-past ten and they were still there; and at eleven o'clock, after the lights had been turned out, a few were still found kneeling down together in prayer. It was not the kind of opening ceremony that we had all but prepared and arranged for. It was better, and more blessed; for it surely was a visit of the Holy One Himself, coming down so that His glory filled this temple which has been reared to His name. We felt that henceforth we must look on this spot as on consecrated ground, for its dedication had been effected. This morning I went in to make some measurements that were needed in one of the rooms of the College, and there I found a dozen men kneeling together in prayer for the meeting of to-night, for during all this week the gatherings are being continued. And then they began speaking about these matters that were dear to their hearts. "I have been helped by Mr. — and Mr. —," said one of our students, mentioning one or two of these earnest Christians; "they bear on their faces the signs of having found salvation." I know that there are not a few who will be glad to hear of this good beginning of work in our "Walford Hart Memorial College."

S. LAVINGTON HART.

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THE Rev. A. J. Macfarlane states that
 CHRISTIAN all the lepers in the Lepers' Home at Hiau
 LEPERS. Kan are now Christians. "Some died
 last year, and there were twelve Christians
 and twelve who were not; but these latter all wished to be
 baptized on Dr. John's last visit, and after questioning them
 with the idea of baptizing a few of the foremost among
 them, he was satisfied that they ought all to be admitted,
 so it is now a Christian Home entirely as regards inmates
 and attendants, and we feel that it has more than fulfilled
 the hopes of those who have helped to build and main-
 tain it."

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AFRICA.

THE Rev. J. May finds life and work at
 WORK AT Fwambo, Central Africa, very attractive.
 FWAMBO. "Last Sunday there were 850 people at
 church, as nearly as I could estimate—
 perhaps nearer 900. At the Communion Service seven men
 and one woman sat with us at the Lord's Table. There are
 several others who teach and preach and are Christians to
 all intents and purposes, but have not yet joined the church.
 On Wednesday evenings Dr. Mather holds a class for
 church members and inquirers in his sitting-room, and
 generally gets more than twenty. He has just started an
 afternoon class for the older men in connection with the day-
 school, with an attendance of about twenty."

NEW GUINEA.

THE Rev. J. H. Holmes writes:—"The FAITHFUL *John Williams* arrived here (Iokea) on UNTO DEATH. January 26th, and brought us four Mangain teachers and their wives. This cheered us, but the days that have passed since the steamer's departure have been full of anxiety, pain, and sorrow. With the exception of one teacher and his wife, the whole party of the new arrivals have been down with fever, and it is now my painful duty to report the deaths of two. Tuamingi Vaine succumbed to the terrible form of fever that thinned out our ranks last year, after only two days' illness, and we had scarcely got over the sorrow of that loss, when Maiti, one of the men of the party, went down with the same fever. He, too, has gone on to the higher service. The former died February 15th, and the latter March 2nd, which brings our total of losses for the year, from March 3rd, 1897, to March of this year, up to six. Five of these, teachers from the Hervey Group, and one New Guinean, and with only two exceptions they have all succumbed to what we consider a new kind of fever. Adding the above number to that of those who have died in former years in the work in this district, we have a total of twenty-three, twenty-one of whom were teachers or their wives from the above group of islands. It does seem as if these islands are paying a big price for Elema, and yet, when I ask if these deaths will daunt the courage of those at home who are preparing to come to us, my question is answered in a tone of pity for my fears. 'Why,' replied one of the teachers to-day to the above question, 'when Atoni gets your letter he will read it in the church, and then ask for more volunteers; and the young men will volunteer at once to come and take the places of their fallen countrymen.' In the early days of our Society we made big investments of noble lives in the South Sea Islands; to-day we are getting big returns of lives, may I say, equally as noble, if not nobler. The one thing that has impressed me during my attendance at all these death-bed scenes has been the fact that death has no sting for them. They know the end has come, and in every case the surrender has been without a murmur; not as men and women to whom life would have no further interest, but as those who know in whom they believe, and who have learnt to bend their wills to His, the higher will."

A NUMBER of the friends of Captain CAPTAIN Mitchell assembled at the Hotel Metropole, MITCHELL. Sydney, for the purpose of bidding him farewell prior to his leaving Sydney to take command of the Society's schooner *Olive Branch* in New Guinea. Mr. Thomas Pratt, who presided, alluded to the many good qualities of Captain Mitchell, and to the long service he had rendered to the Society in connection with the present and former *John Williams*. Such service,

he assured Captain Mitchell, was highly appreciated, not only by all the missionaries in the South Seas and New Guinea, but also by the Directors of the Society in London. His appointment, therefore, to the command of the *Olive Branch* would be hailed with satisfaction throughout New Guinea, where Captain Mitchell was already well known and respected. Mr. Pratt then, on behalf of the Directors of the Society, presented to Captain Mitchell a purse of sovereigns as a slight token of their esteem, and wished him every success in his new command. Captain Mitchell suitably replied, and desired Mr. Pratt to thank the Directors for their generous recognition of his past services. Most of those present then proceeded to the *Tsinan*, in which vessel Captain Mitchell shortly afterwards sailed for Thursday Island, where he will meet the *Olive Branch*.

ANNOUNCEMENTS.

ARRIVALS.

MRS. M. A. LONGHURST WARD, from MADRAS, per steamer *Austral*, May 14th.
 MISS KERR, from YEN SAN, CHINA, per steamer *Sunda*, May 21st.
 MISS SCHULZE, from SAMOA, SOUTH SEAS, *via* America, May 21st.
 REV. R. BARON and MRS. BARON, from AUSTRALIA, per steamer *Ophir*, May 26th.
 REV. J. WILLS, REV. C. JUKES, and MISS CRAVEN, from MADAGASCAR, *via* Marseilles, May 26th.
 REV. H. M. DAUNCEY, from NEW GUINEA, per steamer *Duke of Devonshire*, June 11th.

DEPARTURES.

MR. STOWELL ASHWELL, returning to MADAGASCAR, embarked at Marseilles, per steamer *Oceus*, June 10th.
 REV. A. J. WOOKEY, MRS. WOOKEY, Miss Francis Wookey, and Mr. Charles Wookey, returning to SOUTH AFRICA, embarked at Southampton, per steamer *Gaul*, June 11th.

BIRTHS.

WOOKEY.—At Apia, Samoan Islands, South Pacific, on April 15th, the wife of the Rev. A. Bevan Wookey, B.A., B.D., of a daughter.
 STONEHOUSE.—On April 23rd, at Peking, North China, the wife of the Rev. J. Stonehouse, of a son.
 DAVENPORT.—At Wu-chang, China, on May 3rd, the wife of Dr. Davenport, of a daughter.
 BEVERIDGE.—At Apia, Samoan Islands, on May 3rd, the wife of Rev. S. A. Beveridge, of a son.
 WELLS.—At Liverpool, on May 12th, the wife of the Rev. H. R. Wells, of Canton, China, of a daughter.
 RICE.—At Bangalore, South India, on May 29th, the wife of Rev. E. P. Rice, B.A., of a son.

DEATHS.

LEWIS.—On May 20th, at Bellary, South India, Anna Maria, the widow of the late Rev. Edwin Lewis, of Bellary, aged 52.
 WILLS.—On May 30th, at Church Fields, Cheshunt, the Rev. James Wills, of Antananarivo, Madagascar, aged 62 years.

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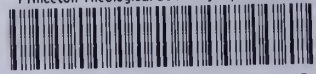
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